

# THE LUTHERAN VISITOR.

Revs. Rude & Miller, Editors.  
NEW SERIES, VOL. 6--NO. 3.

"ONE LORD, ONE FAITH, ONE BAPTISM."--EPHESIANS IV:5.  
COLUMBIA, S. C., FRIDAY, OCTOBER 3, 1873.

Terms: \$2.00 a Year.  
OLD SERIES, VOL. 6--NO. 263.

## Communications.

For the Lutheran Visitor.  
The Form of Concord.

From Dr. Dorer's History of Protestant Theology.

"Many as are the imperfections which still adhere to the Form of Concord, and as little praiseworthy, as to some extent the means employed in the preparation and completion are, still a sort of historical necessity lay at the basis of its constitution. The Lutheran Church, notwithstanding already together with the Roman Catholic Church, in common at least the Augustana and its symbols, but on account of its original design the most prominent of them could not contain a decision in the controversies, which came later, and consequently gradually became provinces or important cities of Germany after another sought to ally its craving after unity of doctrine by a separate confession. The original decision was generally given by the doctrinal obligation of the clergy, or by the examination of the candidates for ordination, both of which had been introduced in Saxony by Melancthon, not without the opposition of Andreas Osiander. In the Margraves too, which were becoming more and more numerous, although connected by a family resemblance, a special division was added, containing the distinctive elements. In close connection with the standards the development of the so-called *corpora doctrinae*, into which assumed doctrinal treaties, accordingly as they were held in especial esteem in the different countries, were admitted, first of all the *Corpus Philippicum* or *Misnium*, and the *Julium* (Brunswick-Lemgo), the *Confessio Saxoniae* or *Wuerttembergica*, the *Pruthenicum*, etc., to which were added afterwards the *Saxo* articles of Visitation, the *Magdeburg* Notes, and others. As long as Luther lived, a common authority was maintained, and the endeavor of the Lutheran Church to exhibit a grand oneness, and especially a strict agreement in doctrine, was contested at one time by conventions of theologians, at another by princes, of whom the most influential valued greatly or placed first the interests of the Reformation. But the controversy begun with the Reformed, which also was carried on in Germany, inasmuch as the Elector of the Palatinate, as also Hesse, Bremen, Anhalt and Priesland (1613) also the princely house of Brandenburg, and about 1700 the Electorate of Hanover) went over to the Reformed Confession, made already a union of the evangelical princes in the affairs of the Reformation an impossibility; which the disagreement of the theological tendencies within the Lutheran Church added to. Theological school and church were not yet separated from each other; the nicest theological controversies about doctrines were, as if they were churchly or religious questions, introduced in the congregations under the presupposition that the idea of the Church belong the perfect agreement of all in articles of doctrine and in all points of them. Only too frequently was the civil authority induced by the intemperate zeal of theological parties to employ violent measures against tendencies, which had to seek for reconciliation through scientific mediation. The extraordinary multiplicity of territories in Germany contributed still more to make the union, on account of the many controversies which had broken out, difficult. Although, therefore, at the outset all had been animated by the most enthusiastic desire that the entire evangelical church, and since 1540, that at least the whole Lutheran Church should take its stand as a grand unit against the (Roman) Catholics, and although all kinds of means had been thought of for the realization of this desire, nevertheless after 1550 it became an established fact, that in the first place each territory had to guard its own interests. But this of itself must, from the division of Germany and the attitude of the imperial authority towards the Reformation, have resulted in an endless sectarian dismemberment of the Lutheran Church, if a counterpoise against the encroaching particularism had not come into existence, capable to hold the Lutherans together in unity and to preserve for the Lutheran Church as well as for its doctrinal development the larger churchly form--den *grossere Kirchenstil*. An impulse

to this was given most decidedly by the above mentioned formation of the territorial *Corpora doctrinae*, digests of doctrine, etc., in which already innumerable parts of the entire German Lutheran Church sought a fixed symbolical settlement, but necessarily in such a way that they at the same time more or less distinguished and separated themselves from the adjacent Lutheran churches, as moreover the chief stress was at the same time laid upon the distinctive feature, which had its origin in local wants and controversies."

(To be continued.)

For the Lutheran Visitor.  
Sunday Thoughts.

BY A MINISTER.

I do not know that there is anything which characterizes the earnest Christian more clearly than his use and appreciation of Sunday. Whatever differences of view may obtain between men concerning the nature of the day and our obligation to keep it holy, the idea underlying it is, REST, the truth of which all admit. And the character of this rest is not merely nor mainly physical. Social reformers may and do appeal to natural laws in proof of the necessity of observing one day in seven for rest from labor. But he goes not half far enough who goes no farther. God has no more certainly constituted man a being needing a period of stated exemption from the regular cares and labors of life than he has constituted him for communion with him. Without such communion we are already and always dead spiritually, and he who while professing christianity, neglects to make use of special times and seasons to cultivate and strengthen this communion is certainly dying spiritually. Above all times and periods the Lord's day is best suited to this holy exercise. There is such a spending of it in religious duties even as little serves to a better acquaintance with God. A mere passing the day in attendance upon Sunday-schools, public worship or other religious acts does not most fully fill out the purpose for which it was instituted. The idea embraces more than merely receiving or giving--MEDITATION must be engaged in. What is received must be made our own or it is little worth; and what is given but impoverishes us unless we diligently seek to acquaint ourselves more and more with these high and holy duties and relations. I am profoundly impressed with the truth and importance of these observations. I believe every Christian's experience demonstrates their truthfulness. They are especially applicable to the ministry. In our manifold labors connected with feeding and caring for the flock of God there is very great liability to forget and overlook our personal wants. We learn to regard ourselves as public servants--set apart especially to feed others, and may neglect to see that we are fed. This is to perish in the midst of plenty--to die of starvation ourselves even when administering eternal life to many around us.

Now, what will assist to lead to personal growth in knowledge of God, and in communion with him, is meditation upon divine things, a laying to heart divine threatenings and promises, an appropriating to ourselves of those things which it is necessary to know and to be in order to be a Christian. We must hear the word, but we must do more than this; we must meditate upon it. We must diligently attend upon all religious duties and exercises, but unless we go beyond these, and by reflection and prayer hold them to our hearts, there will be little advancement in saving knowledge of divine things.

The conclusion of the whole matter is this: To highly improve the Lord's day we must make much over our personal interest in religious things--make our own what is imparted by others, and by meditation and prayer appropriate to our hearts the saving truths of holy Scripture.

May God help me more and more to improve in this exercise. And may all who read these thoughts see to it that they are not satisfied with a form of christianity.

He is wise enough who hath learned the gospel; he is altogether out of his senses who seeks saving knowledge any where else; for here are all treasures.

A soft answer turneth away wrath.

## Selections.

Abraham.

In how many striking attitudes, each worthy of the artist's pencil, does Abraham present himself in the course of his eventful life--leading out the migration from Haran--crossing the Euphrates--pitching his tent at Sichem--kneeling before the altar at Bethel--standing silent before Pharaoh--heading the midnight assault--prostrate before God, moaning out his prayer for Ishmael--waiting on his three mysterious guests, at the tent-door, under the oak of Mamre--putting at early morn the bottle of water on Hagar's shoulder--bowing to the Hittites in the gate--bending with knife in hand over Isaac! Yet Abraham, as a separate figure, has not been a favorite with any of the great masters. Is it that the soft and easy flow of outline, the perfect harmony of form and coloring required for his faithful portraiture has restrained their pencil? There is certainly in him a want of any marked or prominent feature. Yet, looking at him among all the greatest characters of Old Testament history, does he not appear, walking among his shadowy peers, the very stateliest in form, the most finished in proportion, the most benignant in aspect, the most graceful in movement of them all?

We miss in him the intellect and dominant will of Moses, the passionate devotion of David, the far-sighted wisdom of Daniel--the three who came nearest to him in spiritual stature; but there is a dignity, a benignity, a courtesy, about him which none of them exhibit. About his piety there is something singularly attractive--so simple, so domestic--the age, the country, the tent-life, throwing over it the light of an Eastern morning, the freshness of a breeze from the wilderness.--*Rev. W. Hanna.*

Redeeming Love.

God so loved the world; but that so may be lengthened out to eternity before the import of it can be told or fathomed. God so loved the world, a wonderful so indeed, and comprehensive beyond the conception both of men and angels; God so loved the world that he gave his only-begotten Son for it.

Had he given mountains of gold and silver for us; had he told down for our ransom all the treasures that lie hid in the bowels of the earth, or scattered through the whole visible creation; had he emptied all the holy angels in heaven of the glory, or even reduced them to their first nothingness for our sakes, all had been as nothing to his giving his only-begotten Son to die for us.

Oh, the wonders, the miracles of love that are wrapped up in this! Why, if the Scriptures had not so plainly revealed it we could not have believed it; and even after it is revealed our faith must be well fixed else it will stagger under it; for this is one of the deepest and most unfathomable mysteries of christianity.

Reader, have you embraced this wondrous gift of infinite love--Jesus the Saviour of sinners? Have you "eternal life," which is "the gift of God in Jesus Christ?" Oh, the love of God! My soul rejoices in that love, and in the expression of it, "Jesus Christ," my Saviour and Lord.

A Short Sermon on the Decalogue.

Introduction--"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Our Sin--We break the first Commandment by loving something else more than God.

We break the second Commandment by giving God only formal observances, instead of true worship.

We break the third Commandment by irrelevant quotations of Scripture; and making the attributes of God, such as mercy and goodness, the waste-words of our conversation.

We break the fourth Commandment by Sabbath visiting and worldly talk.

We break the fifth Commandment by irreverence towards old age and supplanting parents.

We break the sixth Commandment by anger and by carrying grudges.

We break the seventh Commandment by purient jesting and dancing polkas.

We break the eighth Commandment by over-reaching in bargains and worldliness.

We break the ninth Commandment by coloring narrations and keeping back part of the truth.

We break the tenth Commandment by discontent and envy.

The Remedy--"The blood of Jesus Christ, His son, cleanseth us from all sin."

The Aged Disciple.

Every stage of life has its special present duties, trials and promises, and the old disciple has his. One duty is to try to be useful to the last moment. Sometimes old people claim the privilege of resting too soon. This is bad for themselves, for it adds to happiness and prolongs life to keep on working to the close. It is one of God's promises to his people that they shall still bring forth fruit in their age, and sometimes it is so verified that their last days are their best days of usefulness. They have to forego some kinds of labor, such as require enterprise or bodily strength; but there are others in which, by their experience, though with feeble hands, they may make themselves greatly useful. Simeon and Anna ministered about the temple, the one long after his legal time of priestly service had expired, and the other until past fourscore. We have seen a fruit tree so old that nearly all its branches were decayed and fallen, yet the one topmost stem, well laden with good fruit, and it was a much pleasanter sight than that of a tree dead at the top, soon to be dead all over. It will be the prayer of an old disciple that he may not fall into utter helplessness, nor outlive his usefulness, and the effort to keep up will tend to fulfill the prayer, and enable him to keep on; while giving way to the infirmities of age increases them, and hastens on imbecility. Let the old keep up sympathy with the age, with the young, with present church work, nor accept any teaching, while it is possible to avoid it. Sometimes, from mistaken kindness, children will not suffer an aged parent to do the least thing, and so the coddled one becomes a mere animal, to be fed, and to complain, and to suffer. The old horse will live longer for a little daily use, as well as pay for his keeping. A helpless, useless old age is about as much to be dreaded as anything, except a godless old age.

The old disciple has special trials. Physical health and strength in the young make them laugh at burdens which press heavily on the aged. Old persons are apt to be fretful and impatient. Children often find them so. "Is grandpa going to heaven?" asked a little boy of his mother, whose father was an aged clergyman. "Yes, I hope so," answered she. "Then I don't want to go there, for he will come along and say, 'Where, where, what are these children doing here?'" Weakness is likely to be impatient. It is hard when the body is aching all over, and the nerves are tremulous as the aspen-leaf, to keep always an even temper, and to speak always lovingly and pleasantly. Happy are they who, through grace, have so triumphed over the special temptations of age to impatience as to be meek and loving in act and speech to the last.

It is often the case that troubles increase as we grow old. It is right enough that it should be so, for what is long experience of God's goodness and grace worth, if it enable us not to bear well and why should not the old disciple be put to the trial, as instruments are perfected not to lie idle, but for use? Peter, when young, girded himself, and walked whether he would; but, when old, he was girded by Roman soldiers, had carried to the cross. St. Chrysostom, the golden-mouthed, was followed by admiring thousands in his early ministry; but wandered, in old age, persecuted and an exile. John, a Boanerges, in his early days found toward the close of his life the caldron and the rocky cave, and felt the decrepitude that would only allow the short sermon, "Little children, love one another." And if we notice now, we shall often see some specially sad trial coming upon an aged disciple, as the breaking of one of his old bones, which will never knit, the loss of money which was laid up for his days of infirmity, or the loss of some loved one who was the staff of his old age, just at the time when he most needed to lean upon him. God glorifies himself by showing that his grace is not given in vain, when the aged suffer, like old Jacob, bows and says, "If I be bereaved" of limbs or property or loved ones, "I am bereaved," and so proves to be like timber which bears best when longest seasoned. Let the old disciple arm himself with patience under the petty trials which will be apt to disturb him, and also for the heavier burdens, if God be pleased to lay them upon him.--*Churchman.*

Was It Chance?

A young Roman Catholic lady, brought up in careful seclusion from all that might endanger her faith, had reached womanhood without ever seeing a Bible, and had only heard it spoken of as a dangerous book, fit only to be read by the learned and wise. A few years ago a servant brought her a very small parcel from a shop; it was wrapped in a torn page of a book. Mechanically she opened and read it; it spoke of a man who had been driven from his home to live with the beasts of the field, and that he ate grass like an ox. She had neither the beginning nor the end of the story, which she thought the strangest she had ever read--though she was familiar with many a strange tale in the legends of the saints, which had formed the chief part of her religious reading. She asked several of her acquaintances about it--did they know it? could they tell her where to find it? But she could hear nothing; none of her friends had ever heard of a man who ate grass. Disappointed as she was in her efforts to get the rest of the story, she never forgot it, it had taken a strange hold on her imagination; she knew not why then--she knows now.

More than a year passed, when, one day, her mother sent her to a lady to inquire the character of a servant. She was shown into the drawing room, and asked to wait a few minutes, as the lady was engaged. While waiting, she opened a book that lay on the table, and, turning over the leaves, her eye was caught by the very story she had so long desired to read; she read it eagerly, actually devouring the words, but when she heard a footstep on the stairs, hastily closing the book, she had just time to turn to the title-page to see what book it was--to her horror it was the Bible! She had been reading that dangerous book she had so often been warned against!

She transacted her business and went home, tried to put all thought of the story and the book out of her mind, but she could not. For weeks she struggled hard with her desire to see that book again--to have one of her own; but it grew too intense, too strong, and at length she bought a second-hand Bible at a bookstand, and hid her treasure in her own room, where every moment she could spare by day, and a great part of the night, were spent in studying it.

As she read and read, she soon found a greater than Nebuchadnezzar--she found the Lord Jesus Christ as the only Saviour, his blood able to wash away all sin; eternal life and the gift of God--not to be earned by good works and penances, as she had been taught. She found no mention of the worship of the Virgin Mary or of the saints; she was sorely tried and puzzled. Could it be that all she had been taught hitherto had only led her away from God and heaven? Was the Bible right?--She felt she could not doubt it; and yet--

In her perplexity she spoke to some one she met, who advised her to go to--church, where the sermons were so plain, so earnest, so full of Christ, she would be sure to get help; and she did go. Evening after evening she sat and listened; and she saw Christ lifted up, his own words were fulfilling in her, she was drawn to him. Her doubts and difficulties vanished before his presence, till she could say, "He loved me, and gave himself for me," and "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day."

Can you doubt that she, for one, will thank God, not only now, but all through a blessed eternity, that the Holy Ghost inspired the prophet to write that story? If only that one soul were led to Christ by its means, would you think that it was written in vain? a soul so precious in the sight of God, that he redeemed it, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

## Historic Origin of the Bible.

"The severest test," says Dr. Hitchcock, "to which a book can be subjected, is that of translating it into other languages than the one in which it was written. The Koran is not much of a book in any language but the Arabic. Even Shakespeare is no longer Shakespeare in French. The Bible is mostly Semitic and provincial, and yet in every language its voice is clear, ringing and majestic. It is the only book that has ever made the circuit of the globe, holding its own in every important language or dialect of men."

Edward Cone Bissell, in his lately published "Historic Origin of the Bible," has embodied a mine of curious and valuable proof of the authenticity of the sacred Word, but also as to old copies still extant, martyrs' and translators' ancient MSS. and different versions. For the benefit of those who have not this invaluable work we give a few extracts:

"The cost of a MS. Bible after Wyclif's time was two hundred dollars, then a sufficient salary to maintain a curate a twelve-month. Yet the general poverty of the people did not prevent a wagon load of hay being exchanged for only a fragment of the Gospel, or an Epistle in the familiar tongue. Tyndale's work of translating the Scriptures was carried forward through thirteen years of painful exile. Obligated to adopt an assumed name, to do this work by stealth, flee from city to city, hunted everywhere with a relentless animosity during all these years, the amount and splendid quality of his literary achievements are quite amazing. Finally, betrayed under the guise of friendship, he was imprisoned eighteen months and then put to death. The order for his death was indeed signed by the Emperor Charles the Fifth, but with the probable connivance of Tyndale's inveterate enemy, Henry the Eighth. The martyr's last words were: 'Lord, open the eyes of the King of England!' Tyndale wrote in reply to Sir Thomas More's charge against him: 'Against the day we shall appear before our Lord Jesus Christ to a reckoning of our doings, I call God to witness I never altered one syllable of God's Word against my conscience; nor would this day, if all that is in the earth, whether it be pleasure, honor or riches, might be given me.' While voices of antiquarians and critics unite in the highest eulogiums on the version itself, it is not to be disguised that, as to mechanical execution, every page is stamped with haste. The harassed life of its author is made present to our thought; the bloodhounds of a merciless church tracking his efforts. The exquisite grace and simplicity of the authorized English version are due to Tyndale; and there is the stamp of thorough truthfulness. No word has been altered to court a King's favor, to please bishops, or make out a case for a particular opinion. Archbishop Trench calls attention to the excellencies of this grand translation, and its remarkable felicities of style, which have become household words wherever the English language is spoken. 'When we study our New Testament,' says another, 'we are, in most cases, perusing the identical words penned by the martyr Tyndale nearly three hundred and fifty years ago. 'Our English Bible of the present day,' says Bishop Ellicott, 'after all its changes, revisions, and remodellings, is still truly and substantially the work of Tyndale, the martyr. On its pages are the enduring traces of a noble and devoted life, and the seal with which it is sealed is the seal of blood.' \* \* \*

"To render Coverdale's translation attractive," we are told, it was adorned with wood cuts of the days of Creation, and the evangelists--Paul being represented at his desk writing. The book had no chapters and no divisions to mark the verses. In the dedication the corrupt Henry was favorably compared to Moses, Jehoshaphat, Hezekiah--yes, a very Josias! It was really Tyndale's version which, after ten years' conflict, was published in England and approved by Henry. Less than six years after, the same King forbade the reading by laborers, artificers, apprentices, husbandmen, and all women save noblewomen, of the Bible in English. Under Bloody Mary, no copy found its way to the press; public use in churches was prohibited, and copies found there, burnt. The edition first published under Elizabeth had one hundred and

## Sympathy of the Redeemed.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate, drifting before the gale. Every eye and glass was on her, and a canvas shelter, on a deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat pulls off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into a boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid upon the deck; in horror and pity the crew gather around it; it shows signs of life; they draw nearer; it moves and then mutters--mutters in a deep, sepulchral voice; "There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. Oh, learn that blessed lesson! Be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," to whom we should go and plead for Christ; and let us go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."--*Dr. Guthrie.*

Men left to their own will, will rather go to hell than be beholden to free grace for salvation.

forty-three copperplate engravings, of maps, portraits, coats of arms, etc. There were portraits of Elizabeth, Dudley, Cecil and Burleigh. It was decreed that every Archbishop and Bishop should have at his house, in the hall or large dining room, a copy, which might be useful to servants or strangers. An analysis of our present version, in connection with fourteen eminent writers, shows it to be the best representative of pure English. One twenty-ninth part of its words only are of foreign origin, while one-third of Gibbon's, originally came from abroad. There are in Egypt and Palestine, one hundred original MS. copies; in Italy, three hundred and twenty; England, two hundred and fifty; one hundred being in Oxford; France, two hundred and thirty-eight; Russia, seven hundred and three; Spain, nineteen; Switzerland, fourteen. But one contains the New Testament entire--this is the Sinaitic, reputed to be the oldest, found at the convent at Mount Sinai by Tischendorf, and presented to the Emperor of Russia. A Codex of the date A. D. nine hundred and sixteen, has been found among the Karaites of the Crimea, together with an incomplete copy of the Law, dating back eight hundred and forty-three years. One reason for the scarcity of MS. copies, is the rule that all faulty ones should be destroyed. The parchment must be divided in columns of exactly equal length; more than three words written off the line spoiled the whole work. If a word had a redundant letter, or lacked one, or if one letter touched another, the entire MS. was destroyed. Though burdensome to copyists, such exactness was exceedingly favorable to purity of text. The character, too, of the Hebrew language is unelastic, firm and hard as a mould. Throughout the Old Testament, God is designated by a variety of names and titles, fraught with deepest interest to those who take pleasure in studying His glorious names and attributes, as therein so brightly revealed. Each of these Hebrew names bears a special meaning of its own, so that the presence of one name in one passage, and of another name in another passage, is often peculiarly significant. Notwithstanding the sanctity of his name--JEHOVAH--and its occurrence six thousand times, it is withheld in our version, and we have sometimes Lord, sometimes God, instead of the name by which God revealed Himself to the Israelites, as an Unchangeable God.--"Historic Origin of the Bible," A. D. F. Randolph, New York.